

Jesus Saves

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Hebrew 7:25.

These words of Holy Writ are the conclusive verdict of the lengthy treatise on the analogue of Christ's high priestly office. In the Old Testament God spake by worthy servants as Moses, Joshua and others. . . "God having of old time spoken unto the fathers in the prophets." Howbeit they were only servants. This revelation came at various times, by various persons, with various degrees of clearness, and under various types and figures. God spake as it were piecemeal. God has revealed his love to the world by giving a revelation of His will, relative to the salvation of mankind. Through a long train of years the way was prepared for the introduction of that most glorious Being, His own Son. Human beings who are sinful flesh and blood are the objects of God's love, in that Redemption and Salvation has been provided. Christ, "Himself in like manner partook" of our human nature, that He might be a perfect Saviour of human beings. He who was God with God, became Man with men, "that through death he might bring to nought him that had the power of death, that is the devil." Yea even as the author John declares . . . "Ye know nothing at all—that Jesus should die for the nation." Christ died to put away sin by the sacrifice of Himself, and "to him bear all the prophets witness that through His name every one that believeth on Him shall receive remission of sins."

We are admonished to "consider the Apostle and High Priest of our confession, even Jesus." As the One sent forth from the Father, He hath declared the Father's will, in that God "would have all men to be saved." As the High Priest of our faith, He hath made atonement for the sins of the people, inasmuch as "he is the propitiation for our sins, and not ours only, but also for the whole world." All this is done by One Person, Jesus, who has fulfilled the prophets and completed prophecy. Aaron and his successors were high priests for the Jewish people, but Christ was appointed by God to this most awful, yet glorious office, of being the High Priest of the whole human race. The former could only pass into the holy of holies, but Christ, our High Priest, has passed into the heavens. The high priestly office held by Man was a shadow of the eternal priesthood of Him, who "art a priest for ever." Christ's office as High Priest was under oath. God never interposed an oath, except to show the certainty and immutability of the thing sworn. He swore unto Abraham . . . "in thy seed all the nations of the earth should be blessed." Other high priests were established without oath, hence subject to change and annulment. But the priesthood of Christ was "not without the taking of an oath." Hence the gospel dispensation will never change or be nullified.

God promised to the Jewish nation certain blessings, peculiar to that nation, on condition of their keeping the Law. Under the new dispensation of grace, with Christ "the Apostle and High Priest of our confession," pardon of sin, removal of guilt, salvation to all mankind, is promised on the condition of believing on Jesus Christ. The shedding of His blood has opened the kingdom of heaven to all believers. The gospel invites . . . "draw near with boldness." Jesus Saves.

—H

NOBODY KNOWS

Nobody knows of the work it makes
To keep the house together;
Nobody knows of the steps it takes—
Nobody knows but mother.
Nobody listens to childish woes,
which kisses only smother;
Nobody's pain'd by the mighty
blows—
Nobody, only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer—
Nobody knows but mother.
Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience
sought—
Nobody, only mother.

Nobody knows the anxious fears
Lest darlings may not weather
Storms of life in coming years—
Nobody knows but mother.
Nobody knows of the tears that start
The grief she tries to smother;
Nobody knows of the breaking
heart—
Nobody, only mother.

Nobody clings to the wayward child
Though scorned by every other;
Leads it so gently from pathways
wild—
Nobody can but mother.
Nobody knows of the hourly prayer
For him, our erring brother;
Pride of her heart, and so pure and
fair—
Nobody, only mother.

HAVE LITTLE CHILDREN ABILITY TO BELIEVE?

This question infers that salvation is based upon man's ability. Nowhere in the Bible do we find that man's salvation is based upon anything in man, whether it be his ability to believe, to understand or to reason out salvation. This is a common mistake so many make when it comes to thinking out what the Bible has to say about salvation. Here and there we like to read into the Word of God something about our ability, even the ability to reason out salvation.

Salvation is based upon faith and faith alone and faith is a gift of God. This is a basic principle we must apply all the way when it comes to our salvation. This is also true of the little child. No ability is required, only to receive God's gift of faith. This I cannot understand, but I must believe what Jesus says in Matthew 18:6 that little children do believe.

If we are led to think that little children cannot have the gift of faith, we make the terrible mistake of placing all children under condemnation. John 3:18 says: "He that believeth not is condemned already" and Mark 16:16 says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And in John 3:5 Jesus says: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."

When therefore Jesus says: "Suffer the little children to come unto me and forbid them not," and "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Ghost," we must apply faith and in obedience to faith comply with what Jesus said. Not our ability to understand, not our ability to reason out these things, but faith and obedience to the Word.

—The Church Helper (Viking Parish).

Therefore, come what may, hold fast to love. Though men should rend art, let them not embitter or
—F. W. Robertson.

Pastor M. S. Johnson Installed In Zion, Saskatoon

Pastor M. S. Johnson was installed as the sixth pastor of Zion Lutheran Church, Saskatoon, by District President Mars A. Dale on Sunday, April 4, 1948. In the installation charge, President Dale emphasized the importance of consecrated, hard work in the ministry, and especially the need of a strong program of personal visitation. In the installation sermon Pastor Johnson pointed out that under God he would seek to bring the saving Gospel of Christ to all people possible, and solicited the active co-operation of the lay forces to attain this God-given goal. The Zion A Cappella choir sang the anthem, "Thee, God We Praise," by Sibelius.

Previous pastors of Zion have been O. J. Govik, Olaf Ellingson, Ingvald Hustvedt, B. O. Lokensgard and O. K. Storaasli. Pastor K. O. Eliason did pioneer work before the organization of the congregation, while Dr. Lavik organized the congregation, and also served as supply pastor in two periods of vacancy. Pastor Johnson, however, is the first full-time pastor in the history of the congregation.

After the evening service on Dedication Sunday, the congregation held a welcome reception for the Johnsons, and added to the words of welcome by Pastors M. A. Dale and O. K. Storaasli, by presenting the honored guests with a gift of money, as well as their moving expenses. —O. K. S.

Second Lutheran Faculty Conference Held at Luther Seminary, Saskatoon March 29 and 30, 1948

The Luther Seminary faculty in their beautiful new building, were hosts to sixteen faculty members from S.L.B.I., C.L.C., and C.L.B.I., the schools at Outlook and at Camrose. Housing and meals were provided at the new seminary. Fine fellowship was enjoyed by all here with the students and the faculty members and at the home of the district president, Pastor Dale.

In the first session practical papers were presented on the methods of teaching used to greatest advantage in our three types of schools, Bible School, high school and seminary. From this and the discussion which followed we were all inspired to attempt some of the ideas that we learned from one another. Leaders for this session were A. M. Vinge, G. Loken and O. K. Storaasli.

In the evening some audio-visual materials were shown to the group by G. Loken and O. K. Storaasli. Following this G. O. Evenson presented a practical and inspirational message on helping our students in a Christian school to live the abundant life. He emphasized that our primary emphasis must be that the life in Christ is the abundant life.

On Tuesday morning E. F. Marken presented an outline of the qualities of a well-rounded character that we should seek to develop in our regular work at our schools. He stressed that we should measure success in terms of our service to our fellowmen. Discussion served to emphasize the need of specific objectives in all our teaching.

In the closing session, G. Moi presented the topic "Personal work with students in a Christian school." He pointed out that opportunities for guidance came especially in the fields of spiritual life, life work, choice of friends, use of leisure time, choice of books and amusements, and physical exercise.

Plans were made to meet next year at Camrose with Camrose Lutheran

Relics or Radiance

Now that Lent and Easter are past and we are back again to the levels of everyday life, let us ask ourselves what we have taken along from Calvary and the empty tomb.

In ages past there were those who prided themselves on a splinter of the cross, or a few threads from Christ's robe or possibly a thorn from His crown, or a fragment of rock from His sepulchre. These things they treasured and displayed, but the fact that Christ had died for their sins and had risen to be their living Savior and Lord seemed to make no difference in their lives. Their religion consisted in dead relics of the past, reminding us of the gods and charms of the heathens.

Are we who have been to Calvary and the empty tomb in 1948 any better? Instead of these relics of stone or wood, perhaps we glory in bits of information or striking thoughts, the truth of which we never apply to ourselves. We glory in words, but reject the Spirit that would make them living in our lives. Or is our most vivid and treasured recollection of Easter 1948, the number of eggs we ate, some cute Easter bunny, or "the new look"? Have we really strayed so far from the crucified and risen Christ as to displace him with eggs, or bunnies or a fashion parade? Then little wonder that on the sunny side of Easter our lives are still as dark and cold as the winter of sin can make them.

But there are those who have found not only relics but living realities at Calvary and the empty tomb. They have found and faced their own sins which crucified Christ. They have found there also God's love which offers them forgiveness in the blood of His Son. On Easter Morn their hearts thrilled to the message of a living Savior Who had won the victory for them and Who would work out that victory in them. And now, day by day as they meet sin in the power of this Risen Savior, they experience His grace of forgiveness and power. No wonder the radiance of Easter is still in their faces, for the Living Lord and Savior lives in them and shines through them to bring forth the flowers and songs of God's spring along their pathway.

Relics or radiance—which is it we have? Even the world senses the difference. If we have only relics we had better turn back to the cross and the opened tomb and there let God empty us of our sin and self and fill us with His power and radiance.

—A. K. H.

FAREWELL RECEPTION FOR STORAASLI FAMILY

Pastor Storaasli preached his farewell sermon to Zion congregation, Saskatoon, on Easter Sunday to an overflow audience. After the Easter Vesper service the congregation surprised Pastor and Mrs. Storaasli, Olaf and Carolyn with a reception in the church parlors. Fred Veraas was the chairman, and called on Pastors M. A. Dale, J. R. Lavik and M. S. Johnson for remarks. It was pointed out that while Pastor Storaasli would no longer be the pastor of Zion, he would still be a member, as he will now devote his full time at Luther Seminary. As a token of appreciation for the services of Pastor and Mrs. Storaasli the last four years, the congregation presented them with an occasional chair and also a gift of money.

College as the host school. G. Moi was elected chairman of the conference, and G. Loken secretary-treasurer.

The Shepherd - Hyrden

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THE CAUSE OF TEMPERANCE

Recently a Rally Day for the cause of Temperance was held in the churches of Camrose and vicinity. A great snowfall and already heavy roads made impossible the country contacts, but several speakers covered the churches of Camrose. It is startling to find how little interest there is for this cause. The great danger that faces us in this nefarious traffic seems to make all too little impression on the average man—yes even the church member. We found an article in the Lutheran Companion, September 23, 1939, that we take the liberty to reprint:

A Saloonkeeper Who Told the Truth
James Lawrence was the name of a man who in the eighties conducted a saloon in Boise, Idaho. There was nothing remarkable about that, for there were many saloons in Boise in those days and we presume there are not a few there now, even though they may be disguised as "taverns." However, the unique thing about Mr. Lawrence's saloon was its name. He called it "The Naked Truth Saloon," and on February 24, 1886, he ran an advertisement in the Idaho Democrat in which he set forth the "naked truth" about his business.

We do not know what may have prompted this saloonkeeper to indulge in such frankness, but here is the "ad" as he wrote it:
Friends and Neighbors:

Having just opened a commodious shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making:

Drunkards, paupers and beggars for the sober, industrious and respectable portion of the community to support. I shall deal in familiar spirits, which will incite men to deeds of riot, robbery, and blood, and, by so doing, diminish the comfort, augment the expenses, and endanger the welfare of the community.

I will undertake on short notice, for a small sum, and with great expectations to prepare victims for the asylum, poor farm, prison and gallows.

I will furnish an article which will increase fatal accidents, multiply the number of distressing diseases and render those which are harmless incurable. I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the nation.

I will deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause fathers to become fiends and wives widows, children orphans, and all mendicants.

I will cause mothers to forget their offspring, and cruelty to take the place of love.

I will sometimes even corrupt the ministers of religion, defile the purity of the Church, and cause temporal, spiritual, and eternal death, and if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon the people my honest reply is money. The spirit trade is lucrative and some professing Christians give it their cheerful countenance.

I have purchased the right to de-

molish the character, destroy the health, shorten the lives and ruin the souls of those who choose to honor me with their custom. I pledge myself to do all I have promised. Those who wish any of the evils above specified brought upon themselves or their dear friends, are requested to meet me at my bar, where I will for a few cents furnish them the certain means of doing so.

* * *

Comment is hardly necessary. This saloonkeeper's confession speaks for itself. It may be a shock, however, to a lot of folks whose consciences have become dulled in regard to the evils of liquor and who have become tolerant in their attitude toward it. And it ought to remind a lot of church members who voted for the return of rum that a little repentance on their part might not be amiss.

(Lutheran Companion, 1939)

Obituary

Oscar N. Johnson

Oscar N. Johnson passed away on March 10, 1948. Mr. Johnson was born in Northfield, Goodhue County, Minnesota on August 2, 1866. In 1903 he was united in marriage to Ragnild Huset and in 1905 they moved to the district north of the present village of Weldon, Saskatchewan, where he took up a homestead.

During his life he endured much hardship and trials and was handicapped with a crippled leg. He worked faithfully to make a home and make the community a better place in which to live. He aided in many undertakings, the "Queen Maud" school, the "Glen Mary" telephone Company, and the Rose Hill Cemetery. He aided the early settlers as well. He operated, besides farming, the South Valley post office for many years. He remained active till the later years of his life. In 1946 he moved to Weldon where he resided until his death. He was sympathetic and understanding, always ready to help those in need.

He leaves to mourn his departure, his wife, one son, Neville, two daughters, Mrs. Cyril Parsons (Emelia) of Victoria, B.C., and Mrs. H. Olson (Gladys) of Lea Park, Alta., and two grandchildren, Patricia and Paul.

Pastors M. B. Odland and Henning Olsen officiated in Rose Hill Church on Monday, March 15. He was laid to rest in Rose Hill Cemetery. Many floral, and gifts in form of money, were given.

Only one life, 'twill soon be past
Only what's done for Christ will last.

Blessed be his memory.

District News

Pastor Arthur Solheim has accepted the call to Lake Alma parish.

* * *

Pastor G. Aarestad has resigned from the Watrous parish and will be returning to the United States.

* * *

The Swift Current parish has purchased a parsonage for its pastor.

* * *

Pastor M. A. Dale will attend the following meetings: The Alberta Regional Home Mission conference in Calgary May 5th; the Eastern Canada Regional Home Mission conference at Kitchener, Ontario, April 21.

* * *

Tom Nilson, student at Luther Seminary, Saskatoon, was called home at the death of his father. More detailed report later.

* * *

The C.L.B.I. Board met at the institute on Tuesday, April 6. The most vital matter for the consideration of the board was the calling of an assistant teacher. The call was issued to Pastor Luverne C. Tengbom, with the consideration that if it meets the approval of the Home Mission Board of the Augustana Synod, he serve Wilhelmina and Fridheim congregations near Camrose together with his work at C.L.B.I. Pastor Paul Nyholm

will be the guest teacher at the C.L.B.I. Summer Bible Camp and Worker's Conference August 2-8. A later report will give the other teachers participating. It was also decided that the rates \$3.50 per week for board, \$6.00 per month for room rent in dormitory (for girls), and the annual registration fee of \$5.00 be kept the same for the school year 1948-49.

* * *

Pastor A. M. Vinge participated in the C.L.B.I. program at the Augustana Church in Saskatoon, Sunday evening, April 11. The former students of C.L.B.I. prepared the program.

* * *

A New Method of Saving Gasoline

Mr. Sam Klien, living 10 miles west of Viking, has a new method for saving gasoline. It is very simple, but it takes will power. He hitched a team of horses to his car and together with the power of the motor he got through a mile of snowdrifts. Having reached better road, he leaves the horses with his neighbor until he gets back. This way his whole family was able to take in both the concert on Good Friday evening, and the Easter services on Sunday night. The old saying is still true: "Where there's a will, there's also a way."

—The Church Helper (Viking Parish).

* * *

The Golden Valley Lutheran Church Choir under the direction of Mrs. S. Lefsrud and organist Mrs. Gilpin, presented "Our Living Lord" on Good Friday evening to a large appreciative audience at the church.

* * *

The Trinity Lutheran Choir, Torquay, presented the Easter cantata "Christ Triumphant," in the Church on Easter Sunday at 8 p.m.

* * *

Once each month the Sunday School teachers of the Bawlf and Armena parishes join with the teachers of Camrose Lutheran at the regular Sunday School teachers' meetings conducted in the congregation. This is a fine arrangement. It might be that congregations and even parishes are so located elsewhere that similar joint instruction meetings might be held.

* * *

From the Sexsmith Lutheran Parish Bulletin we learn that quite a number have ordered devotional books recently. This is under the program of Evangelism, this year stressing the Family Altar.

* * *

Camrose Lutheran Church Choir presented the cantata "The Thorn-Crowned King" at Wetaskiwin on Wednesday evening, April 7.

* * *

Our Church in Canada has contributed about \$110,000 to all benevolent causes in 1947, an average of over \$12.00 per member. For all purposes, Zion, Saskatoon, is tops, averaging \$47.00 per confirmed member. —Crusader.

S.L.B.I. SPRING TERM

S.L.B.I. opened for the spring term on March 31. As Pastor M. S. Johnson and family have moved to Saskatoon to begin the new duties there, Pastor Evenson has undertaken the responsibility of most of the teaching in the Bible Department for this term.

Before the Easter vacation the school choir presented its annual Easter choir concerts in Bethlehem Lutheran Church, Outlook. At the closing Easter banquet we bade farewell to fifteen students of the Bible department who would not be here for the spring term. At the banquet four scholarships, awarded by the Alumni Association for the school year 1946-7 were presented to the following students: Arlie Hunter, Hawarden, Grade X; Shirley Mossing, Viceroy, Grade XI; Carl Listoe, Torquay, Grade XII; and Ruth Haugen, Spruce Home, Bible. The basis used in deciding scholarship winners was

the four-fold development stated in Luke 2:52 — intellectual, physical, social and spiritual development.

Our banquet theme "Dead to sin and alive unto God" was chosen from Romans 6:11. "Even so reckon yourselves dead unto sin and alive unto God in Christ Jesus." Challenging topics on this theme were given by students Inga Kjos and Howie Olson. In music and decorations we were also reminded of the glorious Easter message of victory in Christ.

SCOUT TROOP FORMED IN SASKATOON

A unique Scout troop was begun in Saskatoon on April 5 in Zion Lutheran Church. The troop is sponsored by the four Lutheran congregations in the city, and a group committee representative of the four congregations controls the troop. At the first meeting fifteen boys were present, including three former Scouts, and two patrols were formed. Mr. Tom E. Rawling is acting as the scoutmaster. It is expected that membership will be doubled after a few meetings.

MEMORIAL AND LOVE GIFTS TO ZION LUTHERAN

In addition to those gifts that have come to our Building Fund regularly, we wish to list the following special gifts for our new church equipment:

The Altar: In memory of their parents, by Dr. and Mrs. J. R. Lavik.

Baptismal Font: In memory of Margaret Valde, by Mr. and Mrs. O. M. Valde.

Altar Bible: In memory of Margaret Valde, by Saskatoon Lutheran Students Association.

Pulpit: In memory of their parents, by Mr. and Mrs. P. O. Sylte.

Altar Brassware: By Pastor and Mrs. M. A. Dale and Joy.

Four Oak Offering Plates: By Mr. and Mrs. John Soberg and family.

Roto-Matic Stoker: By Mr. and Mrs. Fred C. Muller and family.

Outdoor Illuminated Bulletin Board: By First Lutheran Church, Eau Claire, Wisconsin.

Two Hymn Boards: By Pastor and Mrs. O. K. Storaasli, Olaf and Carolyn.

For Pews: By Mr. and Mrs. Even Sivertson.

For Pews In Memory of Mr. Haugen's parents and Mrs. Haugen's mother, by Mr. and Mrs. Herman Haugen.

For Pews: In memory of Even Sivertson, by Zion Ladies' Aid, Zion congregation, and Bethlehem (Hawarden) Lutheran Ladies' Aid.

Chancel Chair: In memory of Flt. Sgt. A. Veraas, by Mr. Fred Veraas and Kay.

Altar Cloth and Pulpit Antependium: By Senior L.D.R. Luther League, Zion L.D.R. and Zion Ladies' Aid.

Miscellaneous Memorial Gifts

In memory of Morris Ellefson: By Myrtle Englestad, Mr. and Mrs. A. O. Moe and family, Zion Luther League, West Side Circle, General Ladies' Aid, Rev. and Mrs. B. O. Lokensgard, and Mr. and Mrs. H. A. E. Christensen.

In memory of Margaret Valde: By Mrs. Agnes Eano, Myrtle Englestad, Mr. and Mrs. A. O. Moe and family, Zion Luther League, and Zion L.D.R.

In memory of Mrs. Mandius Olson, Strongfield, by Mrs. C. N. Welsh.

In memory of Mrs. Mandius Olson, Strongfield, by Miss Jennie Olson.

In memory of L.A.C. Silbert Smith (R.C.A.F.): By L.A.C. Charles Forbes and Mr. and Mrs. Hugh Forbes.

In memory of Mrs. McDougall: By Mr. A. S. McDougall.

In memory of Pastor Overlid: By Mr. Fred Veraas.

Compromise is accepting a little of what you know to be wrong in order to get a little of what you imagine to be right.—Selected.

Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i April, 1948.

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Bevart i Sannheten for aa Tjene

4 søndag etter paaske—Johs. 17:9-17

Jesus begynner her med aa betone at det ikke var for verden han bad, men for de sjele som Faderen har gitt ham. Utelukker Jesus hermed forbønnen for vantro mennesker? Nei, for han har selv lært oss aa be til og med for vaare fiender (Matt. 5:44). Og selv ba han paa korset for sine fiender, likesom Stefanus ba for dem som stenet ham. I lignelsen om det ufruktbare fikentre lærer Jesus oss aa øve forbønnens tjeneste for de vantro. Hva Jesus ber om her for sine disipler er at de maa bevares i Hans navn, d.v.s.—han ber for deres helliggjørelse. Og om det kan han be kun for dem som tror paa ham og derved er blitt Guds utvalgte barn. Den bønn kunne han ikke be for verden, for uten liv i ham selv ved omvendelse og tro kan verdensmennesket aldri bli bedre og helligere.

“Alt mitt er jo ditt, og ditt er mitt; og jeg er herliggjort i dem.” Dette er et underfullt og dypt ord. Paa den ene side viser Sønnen tilbake til Faderen, han tar den lille flokk som en gave fra Faderen. Men paa den annen side tilegner han seg som sin del alt hva Faderen ser som sitt, det er agsaa Sønnens. Dette siste er haapets ord. Det peker fram mot den høst av sjele paa hvilken den lille hjord var et pant. I denne lille troende flokk var Frelseren blitt herliggjort: “jeg er herliggjort i dem.” Dette viser ogsaa den guddommelige enhet i vesen mellom Faderen og Sønnen—de har alt tilfelles. Jesus ser i aanden denne lille flokk staa tilbake i den fiendske verden som han naa forlot.

Og saa lyder bønne for de som ble tilbake: “Hellige Fader! bevar dem i ditt navn, som du har gitt meg, forat de maa være ett, likesom vi!”—“Hellige Fader!”—denne Jesu tiltale peker ogsaa paa motsetningen til den vanhellige verden som hater Herrens troende for hellighetens skyld. Hos den himmelske Fader møter vi den samme evige hellighet, det lys uten mørke som kom dem i møte i Kristus.

Disiplene var netop i ferd med aa begynne sin gjerning. Ved troen skulle de være ett, ett aandelig legeme, Kristi usynlige kirke, som en avglans av enheten mellom den guddommelige Fader og hans enbaarne Sønn. Ved synden ble vi mennesker sønderrevet og splittet, selvisheten virker alltid spredende, men gudslivet og kjærligheten til Jesus kan igjen smelte hjertene sammen. Og den forbønn som Jesus stadig ber ved Faderens trone, men uhørlig for oss, ville han naa la dem faa høre ogsaa med det ytre øre, “forat de skal ha min glede fullkommen i seg.” Dermed fjører Jesus en ny rikdom til forbønnene.

De stod naa i verden med den usigelige store gave de hadde faatt fra Frelseren, nemlig Gudsordet, men ogsaa med verdens hat over seg, fordi de ikke var av verden, likesom deres Herre og Mester heller ikke var av verden. Saa ber Frelseren annen gang for dem, at Faderen ville “bevare dem fra det onde.” Eller, som det rettere kan gjengis; fra den onde. Han ba ikke om at de skulle tas ut av verden, for i verden maa troens gode strid kjempes ut, striden for aldri aa være av verden.

I kirkehistorien har vi sett flere forsøk paa alt her paa jord aa komme ut av verden ogsaa i ytre for stand. Eneboerne og munkene forsøkte aa unndra seg verdens fristelser, men overser de verden følger med ogsaa inn i klosteret i syndig kjød og blods skikkelse. Vi skal som kristne ikke gaa inn i ulike aak med vantro men-

Vi Trenger Aandsiylte Forkynnere!

Juleheftet “Jubilo” har intervjuet prof. Hallesby, og blant annet bedt ham uttale seg om forkynnelsen i dag. Vi klipper dette avsnittet av intervjuet:

—Det som særpreger forkynnelsen i dag, er betoningen av det objektive, at det er Guds ord som skal forkynnes og forkynnelsen. Forkynneren sine mangelfulle talerprestasjoner. faar større frimodighet til aa bære Og forkynnelsen blir mer teksttro, og dermed mer sentral-bibelsk.

—Men hva er saa grunnen til at denne bibeltro forkynnelsen ikke faar mer tak i folket i dag?

—Dertil er særlig to ting aa si. For det første maa Ordets forkynnelsen ikke vurderes etter sin ytre suksess. Endog Jesus maatte oppleve at skarpe trakk seg vekk fra hans forkynnelsen.

For det annet tror jeg nok det er rett aa spørre om en ikke har overbetonet det objektive moment, eller rettere: underkjent det subjektive moment i forkynnelsen. Det er rett at forkynneren skal tale Guds ord. Men, sier Skriften, han skal tale i aands og krafts bevis. 1 Kor. 2, 4. Apostlene ble fylt med den Hellige Aand, og saa talte de ordet, saa skarene samledes og ble omvendt. Ap. gj. 4, 31.

Dette subjektive hos forkynneren er ogsaa av Gud og ikke av mennesket, men det maa forenes med det objektive ord, for at forkynnelsen skal faa forløsende virkninger.

Dette intime forhold mellom det objektive ord og forkynnerens aandsbesittelse tror jeg er teoretisk uklart for mange forkynnere i dag. Men i praksis er det enda mer uklart. Det viser seg tydeligst i vaar prekenforberedelse. Vi anvender mye tid og energi paa aa utarbeide en teksttro preken. Og rett er det. Men hvor mye tid og utholdenhet anvender vi i bønn om Aandens kraft og fylde?

—Men er det ikke allikevel noe ved forkynnelsens form og uttrykkssett som hindrer den fra aa faa folket i tale?

nesker (2 Kor. 6:14). Det er det aandelige skjel Paulus peker paa. Det ytre samfund med verdensmennesket kan ikke unngaas paa jorden, “ellers maatte I jo gaa ut av verden,” sier Paulus (1 Kor. 5:10). Men Guds folk skal være salt og lys i en død og mørk verden, for derved aa være Guds utstrakte haand til sjele som er fangne, og som i hjertedypet sukker etter det verden ikke kan gi dem.

Den tredje forbønn peker paa midlet ved hvilket Guds folk skal bevares i Guds navn og fra den onde, nemlig ved a helliges i Guds sannhet. Guds sannhet det er Guds ord. Dess mere det blir det element i hvilket vi lever vaart liv, dess mere vil det gjennomtrengte oss med sin helliggende kraft. Og da blir det for hver enkelt sjel det hellige, levende vern til aa holde hjertet og tanken inn til Gud og ut fra mørket og den onde. Ved sitt ord opholder og utbreder Kristus sin kirke slik at den vil aldri forsvinne eller forgaa. Kun de som avslaar naaden og elsker mørket, lik Judas, fortapes.

Ved Guds ord skilles vi ut fra verden, bevart og innvigd til tjeneste for Gud og medmennesker. Dette gjelder vaar trofasthet i de jordiske ting, penger og eiendom, vaart liv, personlig misjonsarbeid som er vaart livs egentlige mening og hensikt. “I er mine vitner!” Lar du Guds ord bevare deg i sannheten for aa tjene?

—H. Arnholt Strand.

—Jo, ganske sikkert. Og det henger igjen sammen med dens tilbivelse. Den er ikke levende og muntlig, men teoretisk og skriftlig, selv om en ikke bruker manuskript paa stolen. Det er for mye kontorluft over de fleste av vaare prekenere.

Men den forkynner som er fylt av den Hellige Aand og brenner av omsorg for sjelenes frelse, og kjemier sjeleve fra daglig sjelesorg, han skal snart finne fram til et språk saa folket forstaar ham og finner vegen til hans talerstol.

REISEN TIL AMERIKA

Denne bok er an oversettelse av den kjendte Muskego Boy boken som er skrevet av Edna og Howard Hong. Den er trykt hos A/S Lundes forlag, Bergen.

En gripende skildring av tiden da emigrasjonen fra det gamle land var paa høidepunktet. Her blir vi kjent med Mikkel og Karen. For dem var tanken paa denne lange reise som forelaa en eventyrsbegivenhet. Begjæringen naade ogsaa høidepunktet, men naar tiden til reisen var inde, blev det ogsaa taarnes tid.

Saa følger vi dem over havet til Amerika—like til Muskego. Paa dette sted oplevet de pionertidens drama som gav rikeligt av baade sorg og glede. Sykdom og nød kom som dette nye land savnedes kirken og hjemfølgelse over den lille koloni. I presten. Ved meget strev og villig kjærlighet kom der tømmer til den nye kirken. Pastor Clausen og Elling Eilesen kommer blandt nybyggerne. Da kirken ved bestemors grav blev ferdig da var det en høitidsbegivenhet.

Bare at nevne “Farvel Drammen,” “To maaneder ombord i et seilskip,” “En heim paaprerien,” “Regn, feber og nye graver”—disse kapitel navne er nok at egge lysten til at lese dette pionerdagens drama. Bestil boken gjennom Augsburg Publishing House, Minneapolis, Minnesota.

Vil du tjene Jesus

Vil du tjene Kristus, da gaa av sted og tjen din neste, da finner du ganske visst ogsaa Kristus, ikke personlig, men ifølge hans ord. Men vil du ikke, og gidder du ikke tjene din neste, saa vær overbevist om at du ville oppføre deg paa samme maate om det gjaldt Kristus selv! Naar du overser din syke neste, er det bare falske tanker og blaa dunster om du innbiller deg at du gjerne skulle ha tjent Kristus hvis det hadde vært han som hadde trengt din hjelp. (Luther).

TROENS BØNN

En ung mann hadde faatt misjonsskall. Han hadde ikke store talegaver. Men han hadde lært aa bringe sine begjæringer fram for Gud. En dag gikk han til en god venn av seg og sa: “Jeg forstaar ikke at Gud kan bruke meg ute paa misjonsmarken. Jeg har ikke noe spesielt talent.” Hans venn sa: “Bror, Gud trenger menn der ute som kan be. Der er for mange predikanter og for faa bønnesjeler i vinngaarden.”

Han reiste ut. I de tidlige morgentimer hørte en fra hans værelse en stemme som graat og bad for sjelene. En sjel kjempet med Gud.

Til dette hus kom søkende, ulykkelige sjeler, draget av en usynlig makt, og sa: “Jeg har gaatt forbi ditt hus mange ganger og ønsket aa gaa inn. Jeg ønsker aa bli frelst. Kan du hjelpe meg?” Andre kom langveis

I Brennpunktet

Labour og kirken

For en tid siden inneholdt verdenspressen bilder av erkebiskopen av Canterbury sammen med premierminister Attlee. De var begge deltakere i den gudstjeneste som det britiske arbeiderparti aapnet med i Margate. Mange spør kanskje: var dette en form for politisk taktikk, for partipolitisk spekulasjon i kristendommen, en finere form for stemmefiske?

Mulighetene for missbruk av kristendommen i partipolitiske øyemed er alltid tilstede. Men det samme er tilfellet med alt det beste og mest verdifulle i denne verden. Betyr de at kristendommen er slik en svak plante at den mest mulig maa isoleres fra denne verden for ikke aa plettes av dens synd og elendighet. Nei, tvertimot, kristendommen skal inn i verden med sitt salt for aa rense den. Og da maa den selvsakt ogsaa inn i politikken trass i all risiko, bare det ikke skjer paa trellevilkaar. Naar vil vaare egne liberale og konservative eller C.C.F. aapne sine landsmøter med en gudstjeneste?

Engelsk arbeiderbevegelse har bevisst vært bygd op paa de kristne tradisjoner. Mange av dens aktive og fremste ledere har vært aktive kristne. Derfor har ogsaa engelsk arbeiderbevegelse staa som, en fast borg for de sunde, demokratiske prinsipper midt under de mange “Ismenes” stormvær over Europa.

Denne aktive mobilisering av kristendommens etiske og omskapende kraft er det netop verden trenger. Hadde vi bare mange flere bekjennende personlige kristne som innses de moralske, byggende kreftenes betydning i det politiske og sosiale nyskappingsarbeid, ville ‘ismene’ ikke ha en sjangse til aa ta overhaand. Uten kristen godvilje, uten kristen kvalitet og samarbeid vil det overhodet ikke være mulig aa redde samfunnet igjen gjennom vanskelighetene i dag. Den engelske arbeiderregjerings økonomiske leder, Herbert Morrisons opsigtsvekkende appell er symptomatisk. Han slo fast at det var vel saa viktig aa tenke paa produksjonsmidlene og produksjonen per arbeider som antallet av sysselsatte, og han la samtidig et godt ord inn for de haardt prøvede bedriftsledere. Han sa videre at det ikke nytter aa presse de rike for aa heve folkets levestandard.

La alle politikere lese og ta til hjerte de sytten første vers av Romerbrevets 8 kap. om kjødets og aandens sinnelag og toleransens budskap. La dem omsette dette budskap i praksis, la dem drives av Guds Aand, og la kirken ikke være bange for aa forkynne dette budskap saa ofte den har politikkernes ører.

H. A. S.

fra, og sa: “Jeg hører du kan fortelle hvorledes en skal faa hjertefred.”

I lønnskammeret hadde misjonæren kjempet for sjelene. Den Hellige Aand visste aa finne det rette og ulykkelige og sende dem til rette sted.

Tenk om alle som leser disse linjer ville gaa inn for Gud i utholdende bønn. Mange av de ting vi forgjeves har kjempet imot i egen menneskelig visdom, skulle overvinnes. Kraften av troens bønn har aldri vært erfart fullt Guds naade og makt i denne verden, ut i noe samfunn. Ønsker vi aa se la saa hele den universale menighet motta Guds utfordring: “Rop til meg og jeg vil svare deg, og jeg vil forkynne deg store og ufattelige ting, ting som du ikke kjenner” (Jer. 33, 3)

DONATIONS TO BETHANY SUNSET HOME

Printed below is the balance of the donations to Bethany Sunset Home, Bawlf, Alberta:

Bawlf, Alta., Mr. and Mrs. H. Bohmer, two chickens; Mrs. H. Olson, two bath towels; Mr. and Mrs. A. Mosand, two dozen oranges; Mr. and Mrs. O. Loken, three chickens; Mr. and Mrs. C. Leiren, three pounds coffee and three dozen oranges; Rogness Brothers, box of apples and sack of oranges; L.D.R. girls, individual gifts to the old folks; Mr. and Mrs. A. Mosand, Lefse and a case of eggs; Bawlf Hardware, turkey; Mr. and Mrs. Wetterberg, Lefse; Mr. and Mrs. John Miles, dozen large ginger ales; Mr. and Mrs. Percy Bergquist, three chickens; Mr. and Mrs. A. H. Gundersen, case of eggs; Mr. and Mrs. Olafson, three pounds coffee; Mrs. Lena Erickson, three bricks ice cream and five dozen eggs; Mr. and Mrs. N. J. Thompson, peppermint rolls; Mr. and Mrs. A. Lynnes, six boxes rusks and five dozen oranges; Mr. and Mrs. H. H. Shannon, box of apples; Mr. and Mrs. Mrs. O. Fadum, a gallon dill pickles; Mr. and Mrs. A. J. Pederson, eight bricks ice cream; Misses May and Alice Kraft, five boxes ice cream.

Beaverlodge, Alta., Lydia Ladies' Aid, two bath towels, two cans vegetables, two pair pillow cases, tea towel and other towelling.

Bentley, Alta., Mrs. Melvin Vig, several dozen waxed paper roses and carnations.

Birch Hills, Sask., Rev. J. B. Stolee, pastor, Lutheran Ladies' Aid, large box of candies, cookies and several individual gifts including towels, dresser scarves, sugar, etc.

Brancepath, Sask., Rev. M. B. Odland, pastor, Lake Park Ladies' Aid, several boxes of cookies, candies and loaf sugar.

Calgary, Alta., Trinity Ladies' Aid, Rev. Morstad pastor, cotton blanket, two aprons, three towels, seven pairs pillow cases, candy, pair slippers, bed jacket, and three wash cloths.

Camrose, Alta., Lutheran Ladies' Aid, Rev. Grundahl, pastor, several pounds of honey, eleven quarts fruit, two pounds raisins, pint pickles, three cans vegetables, jelly, fresh carrots, quart beans, two pounds loaf sugar, face cloth, pair pillow cases, oranges, four pounds rice, two bath towels, towel, graham wafers, buns and two pounds coffee.

Missionary P. Stolee, large number of Norwegian and English books.

Camrose, Alta., Lutheran Ladies' Aid, box of apples, half case oranges, six pounds candy and two pounds loaf sugar.

Chilliwack, B.C., the Ross family and Mrs. J. Lomness, box of holly.

Claresholm, Alta., Nidaros Ladies' Aid, (Lutheran) 75 individual gifts for the old people.

Crooked River, Sask., L.D.R. girls, individual parcels to the old folks.

Dawson Creek, B.C., Grace Lutheran Ladies' Aid, nine boxes of homemade candies.

Dacotah, Man., Bethlehem Lutheran Laides' Aid, individual gifts to all the old folks.

Dinant, Alta., Bethlehem Ladies' Aid, individual gifts for all the old folks including soap, towels, cookies and candy.

Duluth, Minn., U.S.A., Mrs. M. M. Thompson, quilt.

Edmonton, Alta., Rev. I. W. Maakestad, pastor, Central Lutheran Ladies' Aid, individual parcels, also dish towels and a box of mixed candies.

Enchant, Alta., Zion Lutheran Ldaies' Aid, several individual gifts to the old folks, also coffee, pillow cases, tea towels, bath towels, and soap; the Ottesens, Varberg and Orsten families, turkey, butter and sack of almond nuts.

Estevan, Sask., Trinity Ladies' Aid, large box including coffee, cheese, loaf and granulated sugar, prunes, cookies, candies, towels, socks, aprons, pickles, etc.

Fargo, N.D., Priscilla Group, Christmas cards and \$1.00 for each of the old folks.

Foremost, Alta., Trinity Lutheran Ladies' Aid, five cans plum preserves, two cans of peas, five cans tomato juice, one box rinso, pound of cheese, two pounds raisins, two fruit cakes, two boxes gelatin, pound coffee, two

An Introduction to the Peace River Circuit Luther League

At the last district Luther League convention in Moose Jaw, the Peace River Circuit, through its president, Pastor O. H. Olson, extended an invitation to the district to hold its next convention in Grande Prairie. Many were thrilled at the thought of going "NORTH." We, of the Peace River circuit, were happy that the district board accepted our invitation.

Leaguers, how about a tour of the Peace River circuit in your mind's eye? Let us first begin at Grande Prairie, the site of our coming convention.

Driving due north, twelve miles, we reach Sexsmith, Christ Lutheran Church and the home of the Sexsmith Luther League. Mr. Olief Lundberg is president of the local league; E. B. R. Haave, pastor.

Approximately fourteen miles west we reach Norden Lutheran Church. Now that Esther is back from C.L.B.I., we expect the Norden League to make itself apparent!

Through La Glace and north four miles we drive; before us looms the Northfield Lutheran Church. Miss Ilene Fredland is president of the Northfield League. Of course, we are still in Pastor Haave's parish.

Our next stop is Valhalla Centre, the centre of our circuit, geographically, and spiritually too, for here is where our circuit had its beginning through the work of Dr. H. N. Ronning. As your drive into Valhalla Centre next summer you will probably find Dr. Ronning in his garden surrounding his home, just west of the

boxes P & G soap, two pounds lard, two quarts chicken and cookies.

Fort St. John, B.C., Peace Lutheran Ladies' Aid, cookies, candy, and fruit cakes, etc.

Frontier, Sask., Bethel L.D.R. and friends, Christmas gifts of cookies and candies.

Granum, Alta., Lutheran Ladies' Aid, individual parcels for old folks.

Hanley, Sask., Lutheran Ladies' Aid, Rev. L. Knudson, individual gifts for the old folks.

Hinchliffe, Sask., North Prairie Ladies' Aid, individual parcels for the old people, also towels, cookies, cake and candy.

Irma, Alta., Sharon Ladies' Aid, individual parcels for the old folks and additional gifts of candies and sweets.

Langham, Sask., First Sask. Lutheran Ladies' Aid, individual gifts to all old folks.

Kingman, Alta., Lutheran Ladies' Aid, several quarts of fruit and pickles. Box of cookies and individual parcels.

LeRoy, Sask., Zion Lutheran Ladies' Aid, individual parcels for the old folks.

Lisieux, Sask., Mrs. W. Miller, several individual parcels and three dish towels.

Moose Jaw, Sask., Central Lutheran Ladies' Aid, Rev. Mathre, three quilts, six boxes of Kleenex, also individual parcels for the old folks including hankies, soap, face cloths, etc.

Mossbank, Sask., Lake Johnson Ladies' Aid, cocoa, icing sugar, toilet soap, cube sugar, and several individual gifts.

Mrs. Joseph I. Hetland, box of candy.

Morrin, Alta., Lutheran Ladies' Aid, individual gifts to old folks, also cookies and cake.

Naicam, Sask., Emmanuel Ladies' Aid, individual parcels for all the old folks.

Nora, Sask., Nut Lake Lutheran Ladies' Aid, individual gifts to the old folks.

Outlook, Sask., Lutheran Ladies' Aid, individual gifts to all the old folks.

Parkland, Alta., Rev. Grundahl, pastor, two quarts fruit, quart sandwich spread, cookies, cake, rosettes, candy, coffee and pie mix.

Paddockwood, Sask., Lutheran Ladies' Aid, quilt.

Penzance, Sask., Lutheran Ladies' Aid, cookies and candies.

Ponoka, Alta., Asker Ladies' Aid, Rev. Walker, pastor; individual gifts to the old folks and also to the staff.

Prince Albert, Sask., Senior L.D.R., Rev. J. I. Dahle, pastor; individual gifts to all the old folks.

Robin Hood, Sask., Robin Hood Ladies' Aid, individual gifts to all the old folks and a large box of chocolates.

Round Hill, Alta., Trondhjem Ladies' Aid, ten chickens.

Rose Valley, Sask., Zion Lutheran Ladies'

YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

Valhalla Lutheran Church. Some of you leaguers met the president of Valhalla Centre Luther League at C.L.B.I., namely Julian Velve. Rev. H. A. Strand is pastor.

Again we drive in a north-westerly direction, cross the B.C. boundary and find Grace Lutheran Church in Dawson Creek, B.C. Mrs. Clayton Moen is president of the local league. Pastor O. H. Olson resides in Dawson Creek and includes the Fort St. John parish in his labors. He crosses the Peace River over the famous Peace River bridge on his way to Fort St. John.

The route outlined above is included in the proposed tour during the district convention. This is a view of the various churches on your way to see the Peace River bridge and some of the Alaska Highway.

Hope you will be along! ;

—Norman Foster, president Peace River Circuit L.L.

Prince Albert Circuit Convention

The Prince Albert Circuit Luther League convention met at Weldon, January 29 to February 1. These were days of rich spiritual blessing. Across the front, large blue letters on a white background formed the words of our convention theme "Hear God's Word Today." Those words as they met our eyes were a challenge to us to really hear God's Word as we listened to the Bible studies centred about the parables found in Luke 16, which were conducted by Mr. G. Loken; the topics presented by the Luther Leaguers; and the eve-

Aid, individual gifts to all the old folks; also towels and pillow cases.

Rumsey, Alta., Mr. and Mrs. Trygve Orsten, turkey.

Ryley, Alta., Miss Florence Goodal, several articles of old clothing.

Scotsguard, Sask., Lutheran Ladies' Aid, individual parcels to all the old folks.

Sedgewick, Alta., Bethania Ladies' Aid, three rugs and a sack of vegetables.

Simmie, Sask., Bethesda Ladies' Aid, individual parcels to the old folks.

Southey, Sask., Lunner Ladies' Aid, six cans cookies, four bars soap, three boxes kleenex, four packages candy and towel.

Spalding, Sask., Mr. and Mrs. Sig. Strand, and family, box of cookies and fruit candy.

Dovre Ladies' Aid, loaf sugar, coffee, fruit cake, cookies, bath towels, homemade candy and other candies.

Starbuck, Man., Mrs. Homer Mills, two bath towels, dresser scarf and several doilies.

Mrs. O. Larson, trousers, shirt, dress, old shoes.

Mrs. H. Wright, several articles of used clothing.

Strassbourg, Sask., Mrs. R. W. Nordahl, six individual gifts and laundry soap.

Swift Current, Sask., Lutheran Ladies' Aid, individual parcels containing cookies, cake and candy; also corn, tomato juice, sugar and jam.

Tofield, Alta., Bardo Ladies' Aid, Rev. Ostrem, pastor, 20 individual parcels, coffee, loaf sugar, cocoa, mitts and bath towel.

Winnipeg, Man., Booth Fisheries, 200 pounds lutefish.

Viceroy, Sask., St. Olaf's Ladies' Aid, individual parcels of cakes, cookies, and candy; canned goods including soups, pears, pork and beans, pudding powders, jello, coffee, sardines, sugar, loaf and granulated, as well as cereals.

Bethel Lutheran Ladies' Aid, Rev. Ostrem pastor, bed jacket, pillowcases, bath towel, dresser scarf, loaf sugar, cheese, primost, Christmas pudding and ryola bread.

Viking, Alta., Ladies' Aid, Lefse, chicken, beef; individual parcels containing cookies, cake and candy for the old folks; bath towels and other household articles.

East Scandinavian Ladies' Aid, tea towels, wash cloths, bath towels, sheet and pillow cases, also individual gifts.

Watrous, Sask., Lutheran Ladies' Aid, Rev. Aarestad, pastor, quilt and individual parcels for the old folks.

Weldon, Sask., Lutheran Ladies' Aid, individual gifts for the old folks of cookies and candy.

Wetaskiwin, Alta., Bethel Ladies' Aid, Rev. Walker, pastor, individual parcels of fruit and candy.

ning messages brought by Mr. Arnold Hagen.

The officers elected for the coming year were: President, Selmer Gjesdal, Brancepeth, Sask.; vice-President, Richard Hettrick, S.L.B.I., Outlook; recording secretary, Isabel Kaldor, Prince Albert; corresponding secretary, Lucille Hagen, S.L.B.I., Outlook; treasurer, Clarence Hagen, Hagen; P.T.L. secretary, Carrie Hesje, Crooked River, Sask.; advisor, Pastor M. B. Odland, Weldon.

—Prince Albert Circuit L.L. Echo.

PASTOR OSCAR C. HANSON

Pastor Oscar C. Hanson has resigned his position as executive director of the Young People's Luther League to assume the important office of president of the Lutheran Bible Institute movement in Minneapolis, Seattle and Greater New York. From his wide contacts with the young people in the various synods he will be in a position to focus the attention of the youth of the church to the Bible School movement.

Edmonton Circuit Luther League Convention

The Edmonton Circuit Luther League held its annual convention at Kingman, Alberta, February 28 and 29. Due to weather conditions the first session could not be held on Friday evening as scheduled, but it got off to a good start on Saturday evening. Pastor Sterling Johnson from Raymond, Washington, and Pastor G. Morstad of Calgary, were present and spoke at the various sessions. The convention theme was: "Hear God's Word Today."

On Sunday afternoon we had a panel discussion, when representatives from various locals spoke. "Read the Word Daily," Gloria Ostrem; "Pray Over the Lord Daily," Mary Johnson; "In Your Work for the Lord," Ila Moen; "In Your Obedience to the Saviour," Johnny Lefsrud.

The following executive was elected: President, Philip Anderson, Tofield; vice-president, Rolf Jacobson, Sedgewick; recording secretary, Bernice Magnuson, Ryley; corresponding secretary, Muriel Finseth, Tofield; treasurer, Alice Thompson, Edmonton; Pocket Testament League secretary, Mary Johnson, Kingman; Leaguers' Echo editor, Nora Rugland, Viking; choral director, John Lefsrud, Viking; advisor, Rev. I. J. Saugen, Viking. Bible camp committee, Clifford Anderson and Invald Ness.

It was decided at this meeting that a fall convention be held in place of the usual spring convention. It was also suggested that a rally be held in each parish.

—From The Camrose Canadian.

News About China Missionaries

In a letter from Mrs. Palmer Anderson we learn that Palmer is in Laohokow. He and Sister Thone Sandland were awaiting the arrival of Anna Lee Wold and some Norwegian missionaries. When these missionaries arrive the whole group is to be evacuated by the plane "St. Paul" to Hankow. It is with heavy hearts they leave the field with its many opened doors. It is their prayer that they may soon return. PRAY FOR CHINA. PRAY FOR OUR MISSIONARIES.

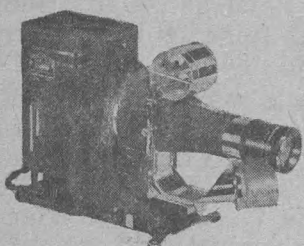
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